THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IX. MARCH, 1858. No. 3.

ROMANISM—ITS PROGRESS IN THE UNITED STATES, ONCE MORE.

Since our articles, in the numbers of the current volume, on the subject of Romanism in the United States, were published, we have received many communications respecting them and the views which they advanced. We learn with satisfaction that they have been read with interest, and have met with approbation, on the part of a large number of able and judicious persons, in all parts of our country. And we are assured that among large numbers of our citizens, members of various evangelical religious denominations, the conviction is gaining depth and power every day, that the spiritual interests, as well as the marked position and operations of the Papal population and priesthood here, have claims which have been too much and too long neglected by the Christian portion of the community.

Those who have studied the subject of Romanism most—are most familiar with its present state and power in the country—who know well its spirit, the tactics and aims of its hierarchy, agree with us entirely, that much longer indulgence in the indifference and inactivity which have characterized the evangelical churches for the last twenty-five or thirty years in regard to them, will be extremely hazardous, if not suicidal. They know that Popery has spread rapidly all over the land; that many and striking facts, which all who look may see, attest its growth and its very great influence, especially on all political matters; and that for an American to deny it, to underrate it, or to attempt to conceal it, is as impolitic as it is unpatriotic. The evil is in the land, and its magnitude and danger are every day increasing. Why, then, should it in any degree be blinked, or not be met in a Christian way?

But there are some who have suggested to us that Romanism is but "a dead weight, having no power in itself;" that "it can do but little in such a country as this;" and that "its strength cannot be judged of by the large number of churches and priests it may have here, for their support is derived chiefly from abroad."

These suggestions do not surprise us. From the views which we know have prevailed extensively in the churches for many years in regard to the best mode of labor for the salvation of this nation—wherein the foreign, and especially the Papal part of the population have been almost wholly ignored, and at best accounted as entitled to no

more than an incidental or collateral consideration and service—we were prepared for such and similar suggestions. But we have not seen any arguments or facts adapted to support them, and, of course, nothing to lessen the credibility and weight of what we have advanced. We are therefore hopeful even of the conversion of these friends to our views. A little careful study of the subject on their part, in the light of the facts which lie all around them in connection with our history, will, we think, fully and even painfully convince them that we are right; and when so convinced, they will, of course, take our position.

We have thought of Romanism as "a dead weight, having no power in itself;" but we cannot see the agreement of the description with the thing, except it may be in some few points which are comparatively unimportant. We can see however that it is "a dead weight" in the persons of its numerous paupers in our asylums, hospitals, infirmaries, almshouses, and other forms of public charity; and we also know that, to no small extent, in the persons of its vagrants and criminals, it is "a dead weight" upon our courts of law, houses of correction, jails, and penitentiaries; and if Common Fame speaks truly, it is "a dead weight" upon the shoulders, purses, and consciences too, of political aspirants for office in State or the national government.

In these cases, and in questions of public morality which are to be effected by the diffusion of Scriptural truth and other evangelical means, Romanism is "a dead weight," exhibiting no sign of life, or power to help itself and relieve the public from its burden. And whoever try their strength upon it find it to be "a dead lift," whatever is accomplished in the way of elevating or even sustaining it. But notwithstanding this, it has a species of life wholly its own, which it holds with wonderful tenacity; and when its interests require, this same "dead weight," by the power of the priesthood, can be made to show astonishing vital energy. The very beggars, paupers, and criminals that live on others, and are "a dead weight" to them, are made to contribute to the advancement of Rome's interests, and schemes, and ends. It has life and vivacity in regard to evil, quite enough, as the history of the world shows; and Americans should not delude themselves any longer with the false idea that Rome is powerless or inactive.

We have thought, too, of "such a country as this,"—of its institutions, laws, and the temper of its people,—where it is said that "Romanism cannot do much." But we can see no special impediment in the way of Rome attempting great things here, and, judging from her past success, quite readily accomplishing them.

This country was settled by the Puritans and Pilgrims, the Hollanders and Huguenots, and those who sought a resting-place, a safe retreat from the persecution of Papal and Prelatical power. They, of course, brought with them their Bible, their Sabbath, their love of liberty of conscience and of worship, and their opposition to the corruptions and sins from which they had fled.

Rome, therefore, entered this country in the face of prejudices long matured and of almost universal prevalence, and when constitutional provisions and statute laws, as well as public sentiment, were against her. And what a change has been wrought! At this early day, constitutions have been changed, adverse statutes have been stricken from the statute-books; and what has been

done for no other order of ministers of religion, special legislation has been secured to favor the claims of her priests!

This, we think, does not look very much as though "Rome cannot do much in such a land as this And when she tried her strength and tactics on the school question in the face of popular opinion, which in this country reveres the Bible, she causes that blessed book, the standard of morality, the only sufficient rule of faith and practice, the guide to eternal life, to be cast out from many of our public schools, as unsuited to our children, and their proper education!

And from the text-books used, she caused to be obliterated some of the noblest sentiments of patriotism and morality. From these and other things connected with her brief career among us, which Americans seem not to have known or too quickly to have forgotten, this seems pre-eminently the land for her to riot in, and to attain her utmost wishes. Few lands furnish her such privileges as she enjoys in the United States, and in none has she made such progress in half a century as here.

The strength of Romanism among us, as indicated by its priests and churches, is not demolished nor at all diminished, by the suggestion that "it derives much of their support from abroad." The suggestion would have force in it, if it were shown that the Romanists here had not the ability nor the inclination to sustain them; but that has not been shown, and we presume it will not be attempted by any who understand the facts in the case. The foreign aid received is just so much additional power to what is permanently here. The case is a plain one.

The annual appropriation of the British Parliament in support of the Romish College at Maynooth, which is training Jesuit priests and teachers, who may traverse every part of England and Scotland to undermine the national faith and embarrass the action of the Government in both of those countries, is just so much gain to Cardinal Wiseman and others of the Papal fraternity, for it enables them to give so much more to other objects promotive of Rome's designs.

So in the United States. The amount sent annually (say a quarter of a million of dollars) into this country by the Romish Propaganda in Europe, is clear gain to the Papal hierarchy and laity. It enables them to devote their own resources to objects which, without such transatlantic subsidy, they could not do so largely. But the reception of funds from abroad is not, in the circumstances, necessarily an evidence that the Romish organization in the country is unable to sustain themselves upon a scale quite equal to that of any other denomination having the same number of ministers and churches.

We maintain, therefore, our position. Romanism has grown rapidly in our country, and it is daily increasing. It is neither politic, wise, nor Christian, to close our eyes to it. And it will not lessen our responsibilities, nor the burdens, and griefs, and dangers of our children and of the coming generations, to be indifferent or to affect a carelessness about it. Unless a remedy is applied, the evil will grow apace, and our land will become as the lands from which our forefathers fled in order to escape its influence. The true and proper remedy is the Gospel. It is in our hands, and we have the means to send it on its heavenly embassy. The American churches could easily put a *thousand* missionaries into the Home Field

at once, and sustain them there, if they had a heart to the work, and at the same time send *thrice* that number abroad. We trust that they will soon begin to think and act in earnest in regard to it.

And we hope that our brethren of the religious press in every part of the land will help us in the work of rousing the churches to a sense of their duty in this department of missionary labor. All are alike interested in it; and soon the golden opportunity for working to advantage may be passed away.

Brethren: while we gratefully acknowledge the favors you have at any former time conferred, we earnestly and respectfully ask your further aid in this sacred cause.

And before closing this article, we will say, that a striking illustration of Rome's progress in this country may be seen in the account which we shall give, in the next article, of the Romish schools in the city of New-York.

The account, as we are assured by reliable authority, is correct, and was prepared under the supervision of the priesthood, if not of the Archbishop himself. It is a kind of semi-official production, and it followed very naturally (and at about the proper time for the purposes designed) the violent assault on the "Public School System" by Archbishop Hughes, in a lecture of two hours' length, delivered in the James-street Roman Catholic church, in this city, Sunday night, the 22d of November last.

We commend it to the serious consideration of all, leaving every one to his own reflections as to the strength of the people referred to, and also as to the ulterior objects sought by them in such movements; merely adding that the State of New York makes ample provision for the education of all the children of the State, and exacts no religious or political test of any, as the condition of their enjoyment of the benefits of the schools. All classes and all orders of citizens are alike entitled to the advantages of the schools. Rome cannot surpass them in excellence. Why does she fight against them? She has an end to accomplish—what is it?

ROMISH SCHOOLS IN THE CITY OF NEW-YORK.

It is painful to see a so-called religious denomination mix itself up with worldly and political affairs at any time, or on any occasion. But it is more painful, and certainly indicative of more danger to the community in whose bosom it dwells, to discover in its very constitution, not only the existence, but the predominance of the worldly and political over the religious element, while by the outward form it puts on, it claims to be exclusively and ONLY religious.

But such is Romanism. In its elementary and organic principles, and aims, it is very decidedly unlike any religious denomination in the country. It has scarcely enough of the religious element, however that element may be characterized by its Jewish, Christian, or Pagan resemblances, to entitle it to be ranked among religious fraternities. It is a compound (admirably adjusted to the tastes and views of the unrenewed heart) in which the worldly and political have greatly the preponderance over all other parts and principles; hence whoever would exhibit it to others, must of necessity come often into the political arena—the region of govern-

mental operations—and direct attention to what is going on there. Ourselves form no exception to this rule. And if we give our readers a truthful and full view of this peculiar system, and the action of its hierarchy from the highest to the lowest of its members, we must more or less frequently speak of it and of them, in their relations to political and governmental questions. We regret this necessity, but we cannot avoid it, if we speak of Romanism as it is and as it operates.

For years, and we are sorry to have to record it, the Romish heirarchy have carried on, as no other people have done, a most bitter and persistive warfare against our system of public schools. The blessings of these schools are as freely and fully available to their children, as to the children of others: and in proportion to the taxes paid by Romanists toward their support, they have had more advantage from them than any other people. But Rome had a great object to accomplish in coming into this land of religious freedom, where the institutions of a pure Christianity and of a Protestant faith had imparted a prosperity which made her European subjects discontented under her rule. And what more effectual blow could she strike, to protect herself against such light and happiness, than to attempt to break up the public system of education, which was going on here so happily under Biblical influences? And how could she begin this work better, than to withdraw her own children entirely, or as far as possible, from all associations with Protestant children and Protestant teachings; and, under monks and nuns, priests and Bishops, train them in all the prejudices and dogmas of her system, and send them out to help her in the work of strife and division.

Her device was well conceived. She understands the rule, "divide and conquer." And she has established her schools. She is drawing the lines of separation between Protestants and her adherents, Protestant children and the children of her followers, broad and deep. In this line of policy she finds her best account for the attainment of her ends, and on this she places great dependence for finally reaching the position in this land which she long ago marked out for herself. She may soon make it a strong point before the Legislatures and officers of the States, for the bestowment of special privileges. She has certainly made herself strong in this regard in the city of New-York, as the following account of her schools here will show.

Let it not be supposed, however, that this city is the only point in which this line of policy on the part of Rome obtains. Similar things obtain in all parts of the country where the Papal population are congregated in large numbers.

There are now training on our soil immense numbers to propagate the Papal system, which eminently blinds the eyes of its votaries to the truth as it is in Jesus, and leads them to rely for salvation on human rites and outward forms, which can neither sanctify nor save. In this aspect of it, the subject is extremely afflictive to those who desire and would seek the spiritual and eternal welfare of its adherents. In this light, as Christian men and laborers together with God's people for the salvation of the erring and the lost, we chiefly contemplate it, though we cannot be insensible to its destructive influence upon industry, enterprise, and every temporal interest of man, as shown in Mexico, South America, and every other portion of our continent

where it has obtained the chief control.

But shall these multitudes now in our country be kept chained down in spiritual darkness, and no more effort be made for their release than has been made hitherto? Piety, patriotism, Gospel charity, forbid it. But see the preparations made on their own part and by themselves, to perpetuate their own and their children's spiritual bondage! In New-York and vicinity alone are more than *three hundred* professed teachers (besides the whole power of the priesthood) devoted to the inculcation of the doctrines and duties of Popery! and they have gathered together an army of more than *twelve thousand children*, who are daily under their tuition! And they have property worth nearly *two millions of dollars*, consisting of houses and lands, and other things necessary to carry on their schemes! What Protestant has dreamed of such preparation among them as this? Probably not one outside of New-York.

Has any Protestant denomination in this city anything like such extensive and costly provision for educational purposes, or for its own advancement? We think not. And in this country, with our public-school system, whose provisions are so ample and so well suited to the wants of all, no denomination which has not some ulterior aim in view, can want, we think, such provision. But if Rome has such provision here, what must her strength be in this regard throughout our national territory? What denomination can cope with her in this respect? Let our people mark this feature of Rome as now disclosing itself to observation, and study well its import. It has practical bearings which are worthy of the gravest consideration.

The following account of the Romish schools is abridged from an account published in the *New-York Herald* on the 22d of January last. The original having been got up at a particular juncture of political affairs in the city and state, and for a specific object, and under the supervision of the priests, as we understand, it may be regarded as semi-official, and as very nearly approximating the truth, if not exactly conformed to it in all its particulars.

In our abridgment, which we have made because we have not room for the entire original document, we have endeavored to preserve all the important facts. Here they are:

"During the last twenty-five or thirty years there has been a large increase in the number of Catholic schools in the city of New-York and vicinity.

The Catholic schools may properly be divided under three heads—the colleges, seminaries, and other higher institutions of learning, in which only pay-pupils are taught; the free schools, connected with churches, which are supported by the Catholic community; and the Orphan Asylums, the name of which is an index to their character and the duties they have to perform.

The first school established by Catholics, as such, and in which religious was joined with secular instruction, was in the building in Prince-street, between Mulberry and Mott, which was erected for and is still occpied by the Sisters of Charity. In 1830 St. Paul's school, in South Brooklyn, was established, and in the same year St. Peter's, in Barclay-street, was opened. These were followed by St. Stephen's, in East Broadway, organized also in 1830; the Half-Orphan Asylum, corner of Eleventh-street and Seventh Avenue, and St. Mary's Select School, both of which were commenced in 1833. The Papal authority for the establishment of a separate Mother House was granted, on the application of Archbishop Hughes, in 1847. Since 1847 the community of Sisters has increased from thirty-three to more than two hundred.

THE HIGHER SCHOOLS FOR FEMALES.

The Academy of Mount St. Vincent is situated on 106th-street, between Fifth and Sixth Avenues, and is under the charge of the Sisters of Charity. The pupils, of whom there are about one hundred and eighty,

vary in age from eight to eighteen years. These are principally from New-York and adjoining States; but there are some few, we understand, from the British provinces, and of other religions beside the Roman Catholic, although, of course, a large majority are of that denomination.

St. Mary's school, in East Broadway, is conducted by the Sisters, of whom about fifteen have been appointed from the Mother House at Mount St. Vincent.

St. Peter's school, in Barclay-street, has eighty pupils; and these are under the charge of the Sisters of Charity, of whom there are four. These, however, are not all the members of the Order residing in the institution—a number of others being engaged in teaching the free school connected with St. Peter's church.

St. Bridget's school, situated in Tenth-street, has fifty pupils, and occupies the attention of four Sisters.

St. Laurence's, at Yorkville, is also a select school for females, and is under the charge of four Sisters. There are forty pupils instructed here.

The Ladies of the Sacred Heart, another religious community of the Catholic church, have a select school or boarding academy at Manhattanville. It requires the attendance of about twenty teachers, and numbers one hundred and eighty pupils. The same have another school in East Seventeenth-st., with eighty-six pupils and eight teachers.

The Ursuline convent, at East Morrisania, has a select school under eight nuns; pupils, fifty.

A select school, connected with the church of St. Vincent de Paul, in Canal-street, has fifty pupils and four teachers.

FREE SCHOOLS FOR FEMALES.

With very few exceptions, all the free schools for females in the city of New-York are conducted by the Sisters of Charity. Until within the last seven or eight years, the education of the children was carried on in the basements of the churches; during this time, however, several very fine buildings have been erected for educational purposes, and these are liberally supplied with all the necessary aids to instruction. Some of these have cost from twenty to thirty thousand dollars, and are all owned by the churches of the respective parishes in which they are situated. The following is a list of the female free schools, with the number of teachers and pupils:

St. Mary's, in Pitt-street, four Sisters of Charity, 400 pupils.

St. Joseph's school, four Sisters, 400 pupils. The building is situated in Leroy-street, near Hudson.

St James', in Roosevelt-street, about 400 pupils, four Sisters.

St. Peter's, in Barclay-street, three Sisters and about 300 pupils.

St. Bridget's, three Sisters and 300 pupils. The school is at present held in a basement; but there is a building in process of erection on the corner of Avenue B and Eighth-street.

The school of the church of the Transfiguration, in Mott-street, near Chatham, 300 pupils and three Sisters.

St. Laurence's, in Yorkville, 150 pupils and three sisters.

The free school supported by the Academy of Mount St. Vincent has an attendance of about 100 pupils, under the tuition of three Sisters.

St. Francis Xavier's, about 450 pupils and five Sisters.

The Ladies of the Sacred Heart have a free school at Manhattanville, with about 100 children and three Sisters.

The Sisters of Mercy have a school, corner of Houston and Mulberry-streets, of about 250 children. There are six Sisters in charge of this school, while others give religious and secular instruction to adults who attend daily at the institution. The number of teachers is about twelve, and the whole number of pupils about 350.

The free school connected with the Ursuline convent at East Morrisania, has fifty children and three nuns.

The school of the Sisters of Notre Dame, in Thirty-first-street, near the First Avenue, has a larger attendance than any other. The building is one of the finest that has been erected. Pupils, 500; Sisters in charge, eight.

The school of St. Alphonsus, in Thompson-street, is under the charge of the Sisters of Notre Dame; 150 pupils, three teachers.

The school attached to the Church of St. Vincent de Paul, in Canal-street, 150 pupils, two teachers.

The school of the Church of the Nativity, in Second avenue, near Third-street, two teachers and 150 pupils.

A new school-house has very recently been erected in Twenty-fifth-street, between Eighth and Ninth avenues, and will soon be opened. In the present building about 200 pupils, two teachers.

The Church of the Holy Cross, in Forty-second-street, near Eighth avenue, 200 pupils, two teachers.

The schools of St. Francis and St. John, the first in Thirtieth, and the second in Thirty-third street, about 500 pupils, four teachers.

The Church of St. John the Evangelist,

in Fiftieth street, and that of St. Paul's, at Harlem, about 300 pupils, four teachers.

The school connected with the Church of the Immaculate Conception, in Fourteenth street, near First avenue, two teachers, 250 pupils.

COLLEGES AND HIGHER SCHOOLS FOR MALES.

These institutions are exclusively under the control and management of the Jesuits, and a religious order called the Christian Brothers. St. John's College was opened on the 24th of June, 1841, and was raised to the rank of a university in 1845. The average number of pupils is 150. The number of professors, fifteen.

The College of St. Francis Xavier, in West Fifteenth street, between Fifth and Sixth avenues, 210 pupils.

The Christian Brothers have a select school, with over ninety pupils, teachers twelve.

St. Vincent's Academy, in Forty-second street, has eighty pupils and six teachers.

FREE SCHOOLS FOR MALES.

St. Patrick's school in Mulberry street, taught by the Christian Brothers, 346 pupils, four teachers.

St. Mary's, in Grand street, four teachers, 447 pupils.

St. James', in Roosevelt street, four teachers, 450 pupils.

St. Francis Xavier's, West Sixteenth street, four teachers, 370 pupils.

The Church of the Annunciation, at Manhattanville, 176 pupils, teachers three.

The Church of the Transfiguration, in Mott street, 250 pupils, three Christian Brothers.

The Church of the Immaculate Conception, two teachers, 200 pupils.

St. Stephen's school, 200 pupils, and two teachers.

St. John the Evangelist's, in Fiftieth street, near Fifth avenue, 150 pupils, two teachers.

St. Paul's, at Harlem, 100 pupils, one teacher.

St. Peter's, in Barclay street, 200 pupils, two teachers.

St. Bridget's, 200 pupils, two teachers. This school is on the corner of Avenue B and Eighth street.

Church of the Holy Redeemer (German,) 400 pupils, three teachers; St. Alphonsus', 150 pupils, two teachers, (also German;) St. Vincent de Paul, 150 pupils, two teachers; Nativity Church, 150 pupils, two teachers; St. Columba's, 150 pupils, two teachers; St. Nicholas', 150 pupils, two teachers; St. Stephen's, 200 pupils, two teachers; Holy Cross, 150 pupils, two teachers; St. John and St. Francis, both 230 pupils and four teachers.

ORPHAN ASYLUMS.

The Female Orphan Asylum, in Prince street, about three hundred children, male and female, under the charge of eighteen Sisters of Charity. The children vary in age, from four to twelve years.

St. Patrick's Male Orphan Asylum, corner of Fifty-first street and Fifth avenue, nearly 400 half-orphans, who are under the charge of 18 Sisters.

In addition to these asylums, there was established very recently, by the Sisters of Charity, an industrial school for girls, in Seventh street, near First avenue. There are one hundred girls in this institution, who receive instruction in the rudiments of a common education two hours every day; they also receive a slight remuneration for the work performed.

RECAPITULATION.

The following table gives the number of teachers employed, and the pupils, in the different Catholic schools throughout New-York:—

	Pupils.	*Teach*
In higher schools for females	708	84
In colleges and higher schools for males	530	48
In free schools for females	6,100	84
In free schools for males	4,800	54
In orphan asylums, etc.	800	46
Total	12,938	316

This gives an average of 41 pupils to each teacher.

The following table shows the amount of capital invested in school buildings, the land on which they are erected, school furniture, books, etc.:—

The female high schools	$780,000
High schools for males	250,000
Female free schools	228,000
Male free schools	228,000
Orphan asylums	462,000
Total	$1,948,000

About one half of this is under mortgage; but the means at the disposal of the different institutions are considered amply sufficient to redeem the property within the appointed time.

We beg our readers to bear in mind that the above array of Roman force—this preparation to operate independently of or in opposition to Protestants, has been raised up on our soil, and under the very shadow of those agencies—Colportage, Bible, Tract and Sunday-school Societies,—which some have supposed to be all that was necessary in order to arrest the progress of Romish error among us. What a mistake!

FOREIGN FIELD.

FRANCE.

HELP GREATLY NEEDED.

The following appeal was issued, in the month of December last, by the Evangelical Society of France to its immediate friends, and recently came to us. We translate and lay it before our readers, as illustrative of the pressure under which the cause of missions is allowed to be brought. What shall the end be? Shall it be the dissolving of the Boards formed for the work of evangelization? or will the friends of the Redeemer turn their attention to the suffering cause, and at once bring relief?

We beg to refer all who may read these prefatory remarks to the opening article in the Magazine for December last, wherein the Board stated their anxious concern in regard to the liabilities which they had assumed for the current missionary year. Those liabilities include appropriations to the Foreign Field, as well as to the Home Department. The missionary year will close with the month of March. UNLESS FUNDS ARE FURNISHED FOR THE PURPOSE, THEY CANNOT BE PAID. If the friends of the cause, without delay, will send in the necessary funds, the brethren in France, Belgium, Switzerland, the vallies of Piedmont, Ireland, and elsewhere, who look to us for help, will be immediately relieved. The whole matter will turn on their action, for already the treasury, like that of most other Societies, is overdrawn. But we submit the

Appeal.

"PARIS, Dec. 17, 1857.

SIR:—

"We should feel greatly embarrassed in addressing to you this communication, if it were to plead the cause of a languishing work, for which we were soliciting funds, in the hope of giving it a little more life by additional efforts. Thank God, it is not so with the Evangelical Society of France. As its years increase, so do its resources and power increase, and the Lord makes use of it to attack boldly the error and the fanaticism which overflow around us; and, what is still better, it is in the hands of God an instrument to awaken souls, and to swell the ranks of the true members of the church of Christ.

"It is far from our thoughts to undervalue or lessen in any degree the other works of evangelization which exist around us. We attribute to them, on the contrary, a great importance, and in their particular sphere, we consider them quite as necessary as our Society to the progress of the Gospel. But while sympathizing from our heart in the good work of our brethren, we may be allowed to say, that ours has a special character of utility and actuality which has been imparted to it by the divine 'Lord of the harvest,' and which must endear it to every Christian heart. The Evangelical Society of France is truly the advanced guard moving forward to combat error, in the interest of all. This Society opens to all defenders of truth, whatever may be their evangelical principles, a road in which it would have been very difficult for them to engage themselves first. On this ground, then, the Evangelical Society of France has particular claims to the support of all the friends of the Gospel, of all those who aspire to see the extending and strengthening of religious liberty in our country. Its Committee does not ask that the dangers to which they are exposed, in the providence of God, shall be shared by the brethren who, in the end, will perhaps reap all the advantage of their efforts. It claims, first, the assistance of their prayers; then, the sacrifice of some money. How can that be withheld?

"As you very well know, we terminated, on the 22d of April last, our *24th exercise* with a deficit of upwards of 95,000 francs, which, soon after our general assembly, was

made up by the generosity of one of our most zealous friends. We have, therefore, commenced our 25*th exercise* without deficit, but without a *centime* in the treasury.

"Following, then, our ordinary course, and trying, as far as possible, to settle the budget of expenses for the running year to a sum equal to that of the subscriptions, the payment of which appeared to us certain, we have estimated at 150,000 francs the engagements subscribed for this very year.

"As the question was, in the next place, to be able to provide each month for the payments of salaries and other expenses voted by the Society, we have established a 'circulating fund,' made up of a loan guaranteed by the value of the real estate belonging to our Society. From the importance of the advances that we are continually obliged to make up to the time of the payments of the subscriptions, we have estimated that the circulating fund should amount to 100,000 francs. Our efforts to reach that mark have succeeded only in part, having collected only 56,000 francs, which, with the 33,000 francs received from donations, have furnished us 89,000 francs, paid during the last seven months for the wants of the work. And this is our financial situation at this moment:

"Our expenses have exceeded our receipts by . . . . . fr. 56,000

"The engagements subscribed for the year being 150,000 fr., and the payments already made being 89,000 fr., we have to pay a complement of . . . fr. 61,000

"It is therefore indispensable, in order to terminate the 'exercise' without deficit, that we should receive before the 15th of April next the sum of fr. 117,000.

"If the friends of the work support it this year as they did last year; if all those whose names are on our ordinary subscription-list, and who have as yet paid nothing this year, if they exhibit the same liberality as heretofore, we shall soon add fr. 122,000 to the gifts already received.

"Thus, in order that the affairs of the Evangelical Society of France may be put in a normal state, it is not needful to have recourse to extraordinary efforts. It suffices, we repeat, that its friends shall show their sympathy as heretofore; but the one thing that is urgent, is that the tokens of sympathy may be immediately given. Delay in this matter will be attended with deplorable consequences—in this way:

"The financial crisis which desolates so many countries makes it exceedingly difficult, if not impossible, to obtain loans. Our Committee are greatly embarrassed to procure the funds necessary for the prosecution of its work. After placing ourselves at the head of the lenders who have formed the 'circulating fund,' our resources are absolutely exhausted; we do not know what means to employ, to whom we may address ourselves to find the money which is needed to furnish daily bread to the Evangelists. Things have come to that pass, that although the financial situation of our Society is really less critical than it has been previously at different times, yet there is urgency that measures should be taken not to allow the drafts of our agents to be protested. We must either suspend, for the time being, the active labors of these faithful laborers, or ask of them that they, in their living, shall submit to greater privations until better times shall come, and, we say it with grief, until the friends of the work shall have paid up their subscriptions.

"We beg you, therefore, sir, to come to our aid. Do not allow the existence of our Society to be compromised, when it might undoubtedly be proved, when all the resources of our Society shall have been collected, that if all the donations had been sooner paid, there would be room to rejoice and give thanks, and not to look at the future with anguish.

"Come to our aid, we say, by answering for yourself promptly to our appeal, and also by communicating our wants to Christians around you. Supposing that you have already met the demands which we take the liberty of making upon you, we entreat you none the less, in the name of the Lord, to examine whether the circumstances of the Evangelical Society of France do not claim an increase of liberality on the part of its friends. We know that the financial crisis to which we have alluded has dis-

turbed many fortunes which appeared to be most secure; but what we also know is, that if Christians are the sufferers from that crisis, it is not upon works which have for their aim the advancement and establishment of the church of Christ that they will lessen their gifts. Because we are convinced of this, we have not hesitated to make this communication to you.

"Accept, sir, the expression of our Christian and affectionate sentiments.

"In behalf of the Committee,

"V. DE PRESSENSE."

LETTER FROM GENEVA.

Sympathy for the Foreign Secretary—Financial crisis to be improved to increase benevolent contributions—Missions—A converted Romish priest very useful—Persecution by priests makes the converted more spiritual—New places for meetings opened—Souls converted—The Gospel preached in the hospital—A death scene—A wonderful laborer—all things to all men—happy results of the Gospel under his ministrations.

"GENEVE ORATOIRE, 16 Nov. 1857.

"REV. E. R. FAIRCHILD, D. D.,

"Secretary of the 'American and Foreign Christian Union.'

"DEAR BROTHER IN CHRIST:—Your favor of the 8th of October was duly received. I thank you for your renewed expression of friendship and good will towards ourselves and our work. We regret to hear of the protracted illness of your colleague, my personal friend, Rev. Dr. McCLURE; and it is the more to be regretted, as it deprives your Society of the services of a man as skilled in science as prompt to seize the practical points of a great work of evangelization. I feel warmly the trial with which he is afflicted; and although I am certain that it is the work of God to bring that noble soul to perfection, I nevertheless suffer with him, and I beg you to express to him the Christian sympathy of all our committee and of myself in particular.

"You tell us that the late financial crisis has diminished the gifts and has caused you some embarrassments; I readily believe it. Yet, as the kingdom of God is a current which runs in a different direction from that of the world, I hope that faith will not fail, and that the Head of the Church will put it in the heart of his children to aid you more than before, and to make acceptable offerings of those perishable goods with which your country is so eminently blest. I would like on such occasions to see Christian spirit disappoint human calculations, and an abundance of gifts spring from general embarrassment. Should the crisis not be quite so severe as was at first anticipated, and the faith of your brethren strengthened amid trials sent from above to humble ambition, and to take from the Exchange its trust in riches, the result will be that your receipts will be maintained; and I hope you will continue to forward to our Society its annual allowance, of which it has a very pressing need.

"Do you not see, as we do, that the more has been given to create religious wants in a community, the more we are bound to continue and even to increase our gifts? Faithfulness to the cause seems to require it; just as a father who says to his son, 'Open thy mouth,' is bound to put something in it. However, my beloved brother, whatever you may do for us this year will be gratefully received.

"We were glad to see our annual communication, sent in English, republished in your monthly sheet; and as you request us to continue to report our doings, I transmit some details upon stations and upon some fellow-laborers with whom you are already familiar.

"MARSEILLE.—Our friend Rev. Mr. Rouaze continues his good work with that great facility of access to the Catholics which he owes in part to his antecedents as priest of Rome. In visiting Catholics he has always been eminently successful, and his pious efforts in their families have been greatly blest. Almost a stranger among them, his assiduity and affability win their confidence and gradually induce them to attend evangelical meetings. Those of Marseille have greatly progressed; they are prospering and increasing in number. There are often new faces to be seen.

"The work of La Ciotat has perhaps prospered still more: the violent persecu-

tions experienced by the humble mechanics devoted to the good cause, on the part of the priests, have tended to give greater spirituality to the work in their hearts.

"Another fruit is the influence of the religious sentiments prevailing at Marseille and Ciotat upon the country around.

"A commune not far from Marseille, St. L——, had received some visits from Rev. Dr. Rouazo. These persons were at first persuaded to come to the meetings at Marseille; afterwards they offered a place in their *commune*, where Mr. Rouazo came afterwards to hold religious worship regularly. Finally, the brethren of St. L—— have determined to preach the Gospel in another community, (Simiano,) some leagues distant.

"'As the journey could be performed only on Sunday,' says Mr. Rouazo, 'and as I could not absent myself from here, one of the friends of our meeting has made the trip and preached the Gospel to the families which desired it. He met with some opposition, had many prejudices to overcome; but, on the whole, he was pleased with his journey.'

"Thus little by little we sow some modest seed of the divine word in a country wholly Catholic. Yet these poor Catholics find themselves at times nearer the kingdom of God, and are more eager after truth than many Protestants, who, while they have more pride, are quite as ignorant.

"As to the work in Ciotat, Mr. Rouazo says of it:

"'The light has diffused itself also in a neighboring country called Cereste, where we have several Catholic families which have also manifested the want of spiritual instruction. I have had many conversations with them, and these newly converted souls have seemed to me worthy of interest. They have united themselves to us in our meetings at Ciotat, and appear to desire nothing so much as that the Gospel should be preached to them. Some families have left Ciotat in consequence of persecutions; but their places have been filled by others who, attracted by the movement, are willing to join us.'

"We think that the families in question are those of mechanics, who have been refused work in the ship-yards on account of the intrigues of the priests.

"Here is a trait, characteristic of Papism and of the Gospel. A Protestant lay on a death-bed in the hospital of Aix; the Catholics had sent him a Capuchin, who caused him great terror. The national pastor was absent; the national pastors of Marseille could not perform the journey; but they thought of asking Mr. Rouazo to go in their stead, and our brother agreed to do so. He came, therefore, to the hospital; but when there, he was told by the Director of the establishment that he must preach the Gospel secretly to his patient. 'We cannot,' said he, 'permit you to do it openly: the Catholics must not hear you.' Our fellow-laborer stood firm; and as soon as he had opened the Bible, priests, nuns, monks who were there took flight! His exhortations were profitable to the other patients who were there in the same room; one of the employees even made up his mind, from that time, to study the word of God.

"One month after, the death of that man being near at hand, our brother, with that tenderness to follow each soul which shows how sensible he is of its value before God, came to spend several days at Aix. He read and prayed in the hospital in a loud voice, and God converted the dying man. All that could stand were grouped around his bed; and the power of the Gospel, the certainty of its promises, was so manifest in that disciple of the Lord, saved at the eleventh hour, that the astonishment of all was very great. At that moment the impression was so favorable to the Gospel that our brother was able to exhort all the Catholics belonging to the house without any opposition. The nuns themselves said of the deceased: 'He was a very worthy man.' The funeral services were also made the occasion of a powerful appeal to the many who were present.

"Department of Saône and Loire.—In this Catholic field, so interesting, a rural station which we have on several occasions mentioned to you, that of Fontenaud, gives us joys which, if not very lively, are at least sure and of increasing growth. The number of souls brought to Christ has increased there and in the *environs*. Poor Hetman, our workman, school-master, evan-

gelist, preacher, singing-master, makes himself all things to all men. After his day's work, he employs six evenings out of the seven in familiar talk in the houses of Catholics who invite him. In his poverty he has even rejoiced that a little house, his property, which his father-in-law occupied, had been burned, because the conversion of that relative had been the consequence of that event. We have made a special collection of 400 francs for that dear brother. Perhaps we have nowhere a more striking example than Fontenaud of the sweet joy which the Gospel and brotherly love maintain in the hearts of very poor people.

"Your devoted servant,

"WILLIAM REY."

BELGIUM.

A Popish priest having challenged Protestants to debate, declines to meet our missionary—flies into a passion—threatens to excommunicate any who shall listen to the missionary—great confusion at the meeting—the missionary is heard—the people gladly invite him to renew his visit.

A priest having publicly stated that he could shut up the mouth of any Protestant minister, and many of the people having expressed a desire to hear the subject of religion openly discussed so that they might judge for themselves, the matter was taken up by one of our missionaries who lived at some distance from the place. He had placards posted in all the neighborhood, and quite a stir was produced. When the priest, who was the challenger, heard of this, he fell into a violent passion with the Protestant, a former parishioner of his, who brought him the bad news. He told his informant, that he deserved to be stoned, and advised the missionary to go to another place, where they wanted some one to take care of their asses! But though the priest refused to be present, the day was fixed for the discussion, which was to take place at a small house, whose owners were willing to lend it for the occasion.

When the missionary reached the spot, which was but a stone's throw from the church, the people were just coming out from vespers, it being Sunday evening, and soon quite a crowd was gathered around him. He was informed that in the morning the priest had spoken with great vehemence; thundering his excommunication against those who might listen to the heretic, and exhorting the more *generous* to drive him out of the *commune*. The audience, consisting of some five hundred persons, was soon divided into two parties, occupying a piece of ground in front of the house, which was much too small to hold them. Those who were nearest to the speaker listened with solemn attention; while the more distant, as soon as he opened his mouth, began to clap their hands, hiss, and hoot, so as to drown his voice. One crept up slily, and tried to pull down the support of the roof under which the missionary was standing, but was forcibly prevented by one of the hearers. Supposing that he could not be heard in the tumult, the missionary would have retired into the house, with such as were disposed to hear him; but the frightened owners had fastened the door. Upon this, he raised his voice, determined to do the best he could; and so succeeded in making himself heard by those who wished it, while the interrupters either withdrew or turned to listen also. He told them of the way to be saved, in opposition to salvation by the mass and by praying to the saints. He was careful to back up every assertion by reading texts from the Scriptures, which he held open in his hands. He closed by reminding his hearers of the difference between the conduct of their priest, who, contrary to his duty as the shepherd of their souls, had basely abandoned them

to one whom he wished them to treat as a wolf,—and that of the missionary, who had made a long journey, though a stranger to them, to bring them the Gospel they had now freely heard. Many voices exclaimed, "It is true! He is in the right of it!" He dismissed the assembly; and was grateful to God that he had preached the Gospel to those who never heard it before, and that God had glorified his power in the weakness of his servant.

The missionary had scarcely returned to his home, before a letter from one of his hearers followed him, requesting another visit, and saying, "If my open testimony could lighten the charitable task of your mission, it would be but a small requital for the happiness I experienced in hearing you." A lady also wrote to him: "It is with joy that I am able to tell you that your preaching of the Gospel in this place for the first time has been abundantly blessed; and since you left us, the people have not ceased to ask when they may expect another such meeting. To use their own terms, 'They long for a curate like him who preached so well.' The priest refuses absolution to those who attended to your teaching; but many of them say they will go near him no more, and will search the Scriptures to see who is right."

Brussels.

The people desire the services of an Evangelist—the Romish priest tries to drive the Bible and the Evangelist out of the place—tumult created—authorities interfere—the priest forbids attendance on the worship, and threatens all who attend, or who open their houses for it—the converts left without employment, etc.—a specimen of Romish tolerance—how the priests seek to control elections, etc.

The Brussels correspondent of the *London Christian Times*, of the 4th of December last, says:

"How the priests oppose any effort to spread the Gospel, may be seen from the following facts, communicated to me by the Secretary of the Comité Synodal d'Evangelisation.

"Some weeks ago there was a hopeful movement in the cause of evangelization at Capelle au Bois, near Mechlin. The colporteur went there regularly, was well received, and sold many New Testaments and religious books. The people seemed to be anxious about the welfare of their souls, and the colporteur succeeded in having a meeting in a friend's house, to read and pray with them. After a few meetings they desired to have a regular service, and the agent of the committee, M. Wagner, went with the colporteur to preside over the meeting. But this did not last long, for the priest used all his power and influence to drive the Bible and the evangelist out of the place. He visited every house of his parish, and wherever a Bible was found he bought it and took it away with him, at the same time warning, from the pulpit, the people against the destroyer of religious peace.

"Moreover, the friends of the priest came together, and awaiting the arrival of M. Wagner, created such a tumult that he was obliged to take shelter in a public-house. The authorities, however, interfered, and the Burgomaster told the people that the minister of the Gospel would come again on Monday, and that the disturbers of peace would have to bear the consequences.

"But the priest was not to be quieted. He preached against the new movement as much as possible, and forbade every one to go to the sermon, or to assist in their work those who opened their houses for the service. This had the wished-for effect: the servants left their master, and he could neither get horse nor man to help him in the field, on account of which he sent to M. Wagner to request him not to come to Capelle, as he and his family would come to Mechlin. Now these good people will have to leave this place, as it is impossible for them to get their living there any longer. *Such is the boasted tolerance of the priestly*

party. Had they the power, not a single evangelist or Protestant pastor would be allowed to stay in the country, and persecutions would take place equal to those of Naples and Tuscany."

In the same journal, under the same date, we find the following paragraph, which shows the desperate effort made in Belgium, on the part of the Romish priests, to maintain the interests and policy of the papal court, or the church, in opposition to the interests of their own country and of their countrymen.

We are assured, however, that with all their efforts they have not succeeded, but that the Liberal party have come into power. We may therefore hope for less obstruction to the progress of evangelical truth there, than has been experienced for some time past. Alas for the country where the Romish priesthood have sway! Will Americans learn to believe and guard against it in time?

"A better organized and disciplined party (says the Vienna correspondent of the *Times*) than the Ultramontane is not to be found in Europe, and the truth of this remark the Belgians may find to their cost, if they are not on their guard.

"It is known here that the lower clergy have received secret instructions from their superiors how to act during the elections, and the *Frankfort Journal* learns from its Brussels correspondent, that they are in substance, as follows:

"On the day of election each priest is to accompany his parishioners to the 'electoral urn,' and to take care that they hold no kind of communication with the Liberal party. Just before operations commence, each individual is to receive his 'voting ticket,' which is to be folded in a peculiar way, so that the priest, who is to stand close to the urn, may be able to see that no other ticket is substituted for it. After the elections are over, the priests have to take their flocks back to their respective villages, 'and to see that they are well entertained at the expense of the clerical candidates.'"

ITALY.

The Waldensian, English, Scotch, and Italian churches in Genoa—Mazzatella—an Evangelist, etc,

At the singular and beautiful city of Genoa, the work of evangelization is carried on by four distinct churches. The first of these is the Waldensian Church, of which Mr. Charbonnier is pastor, assisted by Mr. Bruschi, a sort of city missionary. They meet in a large hall, till their new church, now in a course of erection, shall be completed. They are not natives of Genoa, but come from their distant valleys, most of them to serve as domestics. United with them are several Swiss converts, and Italians of different countries. This people will, doubtless, take a prominent part, whenever the evangelizing of Italy shall go on with power. There is also a chapel of the Church of England, well attended by English residents in the winter season. The minister is said to be a very able man; but, what is rather out of place among Protestants in Italy, he is a very stiff "high-church-man." The Free Church of Scotland has a station here, under the pastoral care of Rev. David Kay, who, besides the duties of his charge, conducts with great activity and zeal the missionary work which the Free Church carries on in Genoa and its environs, such as the printing of religious tracts, colportage, and the like. His place of worship was formerly a Popish chapel, and the pulpit stands where the image of the Virgin used to be.

Lastly, there is the Italian congregation. Their place of worship is in one of the narrow streets formed by marble palaces, which form the lower part

of Genoa. You reach it by a flight of stairs, and may find from one hundred to two hundred Italians present. The preacher, Mr. Mazzatella, stands behind a small table near the wall. He seems to be a prime agent of the evangelical movement going on in Genoa and Piedmont, though not the first to enter upon it. He was born at Naples, and filled the office of judge in one of the higher courts of the city. He was not willing to act as a tool of despotism in the reaction which followed the revolution of 1848. He took to flight, and arrived at Turin. There he was led to the knowledge of the truth by means of the Waldenses. For some time he labored in connection with them; but at last separated from them, and, in concert with the excellent Dr. De Sanctis, founded what they regard as the indigenous Italian Church. He is charged with holding the views of a troublesome little sect of disorganizers, known in England as "Plymouth Brethren," *alias* "Darbyites." This charge seems to rest upon a pamphlet printed several years ago, written when his views, perhaps, were not yet mature.* Not long since, he assured the writer of these lines that his views did not differ from those of the English Congregationalists. He is about forty-five years of age, of medium height, with black and bushy hair, black moustaches, and a noble countenance, open and exceedingly expressive. His elocution is easy, fluent, and impassioned. His manners are very graceful, and polished in the finest style of the Italian gentleman, than which nothing can be more elegant and ingratiating. In preaching, his gestures are abundant, with great vehemence of manner. He is heard with profound attention by his auditory, composed mostly of political refugees from all the States of Italy. His discourses are highly doctrinal, scriptural, and orthodox, dealing mainly with those great evangelical truths which are yet to break the bonds of Italy.

* The good General Beckwith, of Turin, the munificent benefactor of the Waldenses, once remarked to the writer, that the Italians had had such a *surfeit* of priests and ecclesiasticism, that it could not be thought strange to see them, in tearing themselves loose from a hated system of sacerdotal despotism, running into the rejection of all church offices and discipline. This remark was made in explanation of the tendency of many of the "Italian converts," as they often call themselves, to the extremes of "Plymouthism," which is a sort of Brownism.

LOMBARDY AND PAVIA.

Priests reject the dogma of Immaculate Conception—are excommunicated—the people support the priests. etc,

"A recent controversy between several priests of Lombardy and the Bishop of Pavia is too important in itself, and is attended with circumstances too remarkable, to be overlooked.

"Monsignor Ramozotti, Bishop of Pavia, endeavored to put an end to the opposition of four priests who had protested against the dogma of the immaculate conception, by suspending them from their priestly functions. But these worthy ecclesiastics (whose names are as follows, viz: Aquaroni, Grignani, Parona, and Tenca) remained firm in the opinion which they had previously declared, and demanded, as Luther did, to be convinced before retracting.

"Mgr. Ramozotti could not well decline to them this just demand; he therefore directed several celebrated doctors of Milan, known on account of their zeal for the new dogma, to assemble in conference at his episcopal palace. The recusant priests presented themselves, attended by many laymen of the city. At the close of the conference the palm of the discussion was conceded to Parona. The Bishop pretended to be satisfied; but he made report of the affair at Rome, and received a Pontifical order which authorized him to visit the unbelievers with the greater excommunication.

The prelate did not long delay to use his power: the sentence of excommunication, couched in the most severe language, not only declared the four priests deprived of their ecclesiastical functions, but threatened with canonical pains and penalties whoever should receive them or give them the means of subsistence; and denied to all such persons access to the churches, because their presence in them would be profanation.

"The first persons who discovered this evidence of clerical persecution posted on the walls were the students, who commented on the document in their own peculiarly free manner: the better classes of the city were also greatly excited. The Bishop, coming and going, was openly insulted, and he desired the public authorities to interfere, and prevent the people from tearing in pieces or defacing the bull of excommunication. The next day the same demonstrations were about to be renewed, when the police removed the sentence from all public places, and the governor felt it to be his duty to censure the Bishop, and declared that he should take the four priests under his own protection.

"The definite issue of this affair is not yet known. Meanwhile the people of Pavia have opened a subscription for the men who have given such a beautiful example of fidelity to their convictions."

SANDWICH ISLANDS.

The following interesting letter from the Rev. TITUS COAN, the well-known missionary at Hilo, the capital of Hawaii, is strongly confirmatory of the views we have often advanced in relation to the superiority of Romanism, as a hindrance to evangelization. There is no weapon so far-reaching, and of such power against the Gospel, as Romanism. As Mr. Coan well remarks, "It precedes and follows the Gospel everywhere, and it rises like a moral rampart against the progress of truth." It sought to quench the light of the Gospel so soon as it was introduced among the benighted islanders of the Sandwich group, and it maintained the struggle through many years. But God has rebuked it, and the truth has triumphed. The field, however, is not yet abandoned by the enemy. He is watching an opportunity to renew his assaults: but all Christians, we trust, will pray earnestly that God may save these islanders from his deadly wiles, and prosper the beloved missionaries in their work.

REV. MR. COAN'S LETTER.

Letter, etc. received—Gifts to the American and Foreign Christian Union.—Magazines received — no acknowledgments of donations seen.—The formation of the Society hailed with delight—its great and glorious mission—its foe subtle—its weapons well chosen—Popery everywhere the greatest hindrance to evangelization—its struggles against the Gospel in the islands—its decline, etc. etc.

"HILO, Hawaii, Oct. 27, 1857.

"REV. A. W. MCCLURE, D. D.

"MY DEAR BROTHER:—With much pleasure I acknowledge the receipt of your note of June 4th. The Magazine for June, and the appeal to American Protestants, are also in receipt.

"I repeat, that I am happy to get a line from you, as it is the first I have seen from your Society. In February, 1853, I sent a full letter to Drs. Baird and Fairchild, inclosing a draft to Mr. Vernon for $100, in favor of the UNION. In May, 1854, I sent another draft for $100, with a letter. . . . . Neither have I seen any notice of my letters or donations in your Monthly Magazine or your Annual Reports. The Magazine has come to me with considerable regularity, and for this I am very grateful. I doubt not, also, that our mites contributed to your funds have been acknowledged in the UNION, though from some singular oversight I have not found such acknowledgment.*

* The donations referred to were received and duly acknowledged—the former in the July number of the Magazine for 1853, (Mr. Coan's letter was published entire in the same number,)—the latter in the Septem-

"When your present Society came into being, I hailed it with delight. To me it seemed a harbinger of good to the nations. It came out as a new planet in the stellar vault; and as it rose in the moral firmament, it shone with a clear and increasing light, giving promise of extending its rays to all the nations. I have marked its progress with deep sympathy, and I rejoice to know that God watches over it for good. The march of your Society has been vigorous and rapid, and it is destined to do much in reclaiming and blessing a ruined world. Its conflict is with a subtle and ubiquitous foe; but its weapons are well chosen, and, through God, they are mighty. No others will prevail. These, under God, assuredly will.

"From an island town in the Pacific, we watch your struggles in Europe and in North and South America; and we feel that your cause is our cause, and that it is truly the cause of our Redeemer.

"I have long felt that Romanism was the mightiest obstacle in the way of truth. Its root strikes deep, it towers high, and it is far-spreading and all-pervading. *It precedes and follows the Gospel everywhere, and it rises like a moral rampart against the progress of truth.* You know its history in these islands—at the Marquesas, the Society Islands, etc., all over the South Seas. *Everywhere it meets the evangelical missionary with an audacious front, and with subtle snares.* It boasts of many proselytes, and it holds its ground with dogged tenacity.

"For a time the Papists were sanguine of entire success; but 'the Lord who has chosen Jerusalem' rebukes them. You could hardly believe with what assurance and with what audacious effrontery they pushed their cause here for a long time. But God, who sets bounds to the sea, prescribed their limits; and, rage as they have done, over those limits they shall not pass.

"At Honolulu, on Oahu, at —— and ——, on Hawaii, and several other points they have gained strongholds; but I am not aware that they are increasing anywhere on the group. The contrary I think to be the fact. Hilo on Hawaii, where I labor, has been much beset with priests, and they have made desperate prolonged efforts to sweep the people into their net. I could give you many particulars, but, as they might be personal, I forbear.

"Long ago they purposed to build a cathedral here, as this is the seat of government for Hawaii, and a large amount of timber has been collected for the purpose. But the timber is nearly rotten, their converts are few, their meetings poorly attended, their schools all extinguished, and the house is not built. *They once numbered ten schools in my parish, now they have not one.* I have been instant in lecturing and teaching my people, and in laboring with deluded natives, who were enslaved by the Papists; but I have uniformly avoided the society of the priests, esteeming all personal controversy with them 'unprofitable and vain.' This vexes them, and it also kills them. They are now discouraged and still, for their cause is anything but flattering here. They will not, however, give up while they have breath.

"We are now building a meeting-house to cost $12,000. This absorbs our funds. We wish to send you, and write now and then, as soon as we are able. Meanwhile, let us be in communication.

"Ever faithfully, your friend and brother, TITUS COAN."

We have in hand other very interesting communications from different points in the Foreign Field, for which we have not room in the present number. They will appear next month. While Rome is pushing herself forward in Protestant England and the United States, she is losing her influence among the common people in some countries on the continent of Europe.

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ber number of the Magazine, 1854. A letter was also addressed at the time to the Rev. Mr. Coan, expressive of a just appreciation of the efforts of the donors. It is much to be regretted that it was not received: and we may say here to Mr. Coan, if this copy of the Magazine shall reach him, that we forwarded to his address on the 16th Jan. (since the receipt of the above communication,) such a letter as we trust will be satisfactory, and make amends, in part at least, for the loss of what had before been addressed to him. We shall be happy to hear from him and his people frequently, as will all the readers of the Magazine.—EDITOR OF THE A. F. C. U.

HOME FIELD.

THE REV. R. H. SEELY.

We are happy to announce to our readers, that the Rev. Raymond H. Seely, pastor of the North Congregational church of the city of Springfield, Massachusetts, for eight or ten years past, and very favorably known in New-England and elsewhere, as a minister of the Gospel and in other relations of life, at the appointment of the Board of Directors, sailed from this port with his family on the 6th of February, in the steamer Fulton, on his way to Paris, to take charge, as chaplain, of the American chapel in that city.

The chapel is now ready for use. It is eligibly located, and, as our readers know, it is a commodious and substantial building, well worthy of Americans, and highly honorable to their piety and Christian catholicity. We trust it will be the religious home of all of our countrymen who visit that metropolis; and that it will be crowded every Sabbath, and on all occasions when religious services are held there, with devout and acceptable worshipers.

We look forward to the ministry of the Rev. Mr. Seely in Paris with the most pleasant anticipations. His catholic spirit, and agreeable manners, and devotion to his work, will endear him, we think, to all classes, and enable him to be very useful.

In this connection, it is appropriate to notice the great and interesting meeting that was held on Tuesday night, the 2d of February, in the First Congregational Church of Springfield, to take leave of Mr. Seely.

Notwithstanding the unfavorable state of the weather, that spacious house was crowded at an early hour. The meeting was organized by calling Mr. Atwater, a member of Mr. Seely's church to the chair. Mr. Atwater, briefly stated the object of the meeting, and called on the Rev. Dr. Vaill, of Palmer, Mass., who led the audience in a very appropriate and impressive prayer.

After singing a hymn, in which the congregation joined, the Rev. Dr. A. E. Campbell, of New-York, who is temporarily aiding the Board in place of the Rev. Dr. McClure, (who is absent on account of sickness,) delivered a very able and interesting address, which was followed by the Rev. G. L. Hovey, of Greenfield, Mass., in like manner, and with happy effect.

The congregation having united in singing another hymn, the "instructions" of the Board were given to Mr. Seely by the Home Secretary, the Rev. Dr. Fairchild; at the close of which, the Rev. Dr. Buckingham, pastor of the South Church of Springfield, delivered a "Farewell" address, in behalf of the ministers and people of the city and vicinity, to Mr. Seely. It was happily expressed, and showed the high esteem in which Mr. S. was held, the interest that was felt in him, and the reluctance with which they were about to part from him.

To this address Mr. Seely responded in an impressive manner, though briefly, being compelled by overpowering emotions to cut short his speech. The audience sympathized in these feelings, and, like himself, found relief in tears and silence.

The Rev. Mr. Harding, of Long-Meadow, then led the meeting in prayer. A few verses of another hymn were afterwards sung, when Dr. Fairchild addressed the church which had just given

up their pastor to the service of the Board, and the Association (its members were present) which had dissolved his connection with the church, in order to enable him to enter his new field of labor—and thanked them for what they had done, and appealed to all present, to come with renewed zeal and energy to the support of the cause in which the Board was engaged.

The benediction was then pronounced by the Rev. Mr. Hawks. Thus ended this great and good meeting, of which the editor of the *Springfield Republican*, in his paper of the following morning, said:—"More interesting and impressive religious services we have seldom attended."

FROM A GERMAN MISSIONARY IN THE OHIO VALLEY.

Thankfulness for past success—Audiences increased—Sabbath-schools prosperous—Religious interest—Striking case of conversion—Labors at a second station—Some receive the missionary kindly—A butcher's violence—Jesuit Missionaries' efforts—Distrust of the Romish church among the laity of the same—Summary of the month's doings.

"My report for the past month will give you some account of my missionary field and of my labors.

"A year of blessings, hard labors, and many trials is past.

"Looking over the year 1857, I may say, thanks and glory be given to God our dear Redeemer, because 'hitherto hath the Lord helped us.'

"Often I thought that my bodily strength would be broken down by so many hard labors, day by day, from the beginning of the year to its close. Further I may say, my labor was not in vain. It is blessed of our Lord. In the beginning of 1857, my congregation and Sunday services numbered not over sixty hearers; but by the beginning of 1858, I have usually in Sabbath evening service between 150 and 170 hearers. A good many Roman Catholics are among them. Our church stands in a Roman Catholic neighborhood.

"Our Sabbath-school, under God's blessing, is also very much increased. Last Sabbath we had 175 children. On Christmas evening we made a little present to our Sabbath-school children. There were over 200 children present. Our house was filled. I gave a discourse on the importance of Sabbath-schools.

"Our weekly services are very well attended. On Thursday evening, between 40 and 50 hearers were present. Saturday evening prayer-meeting has regularly from 12 to 14 present.

"There is much religious interest. The Holy Spirit is working among us. Sinners are awaking from sleep. Different sinners have confessed to me, that it is time to awake and to prepare for eternity. One man, that had not seen the inside of a church in seven years, has joined our congregation with his family. He was far from God and holiness; but he confessed to me how he felt under the first sermon that he heard in our church, about eight weeks ago, in an evening service. Afterwards he said: 'I feel it is time to change my life;' and he did so.

"My mission in ——, Kentucky, goes still forward. The Sabbath-school there numbers now 30 children. After Sabbath-school I have preaching. The hearers are from 20 to 30 persons.

"In my family visits last month I had the hardest time I ever had, and for the first time in nine years was violently persecuted.

"Last week on Tuesday afternoon, I went to a place where I have made family visits before. The beginning was most delightful. With the first family I had a long conversation, as they were gathered around me. I read a chapter to them, and before I left I prayed with them. In the second family I sold a Bible, and left them friendly. In the third I came to a Roman Catholic, when a long conversation took place. He confessed freely the errors of the Roman church; he read the New Testament, and before I left he asked me for a Bible, or that I would bring him one.

After this I went to another house. The woman (a Protestant) acted very kindly, and asked me for a Bible. In the same house I saw another Roman Catholic family; the mother asked me for a Bible, which I have promised to her.

"After a few other visits, I came to another house, where a man was before the door. I gave to him a tract. He took it, and began to read. I looked at his face: he was smiling over it, but I said nothing to him. I went into the room, where sat two women; I gave each one a tract, and a conversation began. While speaking, the man that stood before the door came in and listened to what I said. He took the two other tracts and looked at them; and I said to him: 'Sir, you must not be angry. These tracts direct people to the Gospel of Christ and show the errors of false churches.' He said: 'I am a Roman Catholic, and by reading a part of one tract I see it is true.' He spoke further and very freely, and said: 'I know that my church has a great many false doctrines.' I asked him by what means he had found this out. He said: 'By the Bible.' 'Do you read the Bible?' said I. 'Yes, I do,' he replied. He promised me, and so did his wife, to come to our church. I left them very friendly.

"From there I went to the next door, I believe of an Irish family. There were four persons in the room, two men and two women. The man of the family sat down with me and spoke about church-going, and said: 'We butchers do not care much for the church.' I said: 'But it is good for every one to go to church and to live a godly life.' Further I said: 'I know a butcher that did not go for seven years to a church, but now he has changed his life.' At these words he roused up fearfully, and as I was going to the door, he sprang upon me and took me with force by the collar; but the Lord saved me from further harm.

"On going away from that house, the thought went through my heart, that Paul was persecuted for Christ's sake; and it strengthened me in my purpose to go on in my good work, and try to save the souls of these deluded men. God can, if he please, convert them.

"In our neighborhood is now a German Roman Catholic church and a nunnery. They had, a few weeks ago, some Jesuit missionaries there. They tried very much to gather the fallen Roman Catholics again, and also the Protestants; but they did not get many. One young German Protestant man of twenty-one years, joined the Roman Catholic church at that time; he was baptized. Why did he so? Because, it is said, he wanted to marry a Catholic girl, who would not marry him without it. Is this repentance?

"There is now a great feeling among many Roman Catholics about the false doctrines in their church. A great many would leave the Roman church, but they are in fear. The time will come when the light will break forth.

"In this month I have made 100 family visits and have preached 24 times, and distributed 150 tracts, two New Testaments, and one Bible in a Roman Catholic and one Bible in a Protestant family."

FROM AN IRISH LABORER IN THE OHIO VALLEY.

Sewing and Sabbath-schools—Visits made and tracts distributed—Three hundred children—Romish opposition secret and steady—Prospect of doing good encouraging—Work should have been begun twenty or thirty years ago—Romanists now hear the Bible read—Will the wealthy help?

"The condition of our work varies but little from that reported in my last communication. The Sewing and three Sabbath-schools connected with this 'mission' number about three hundred children, who are in pretty regular attendance.

"During the past month I have made over two hundred visits; distributed shoes to eleven persons; furnished clothing for fifteen; and, as opportunity presented, have distributed Tracts and attended to our weekly prayer-meeting. Considering the material with which we have to operate, perhaps our success has been full as great as could have been reasonably expected; and yet we desire and are looking for far

greater success than has hitherto attended our efforts.

"A large number of the children are children of Romanists; and while it is true we have no *open* opposition from Romanists, yet there is an under-current, silently and constantly at work, which greatly retards our progress. Where the Bible is read, and its truths are presented to the minds of the children from week to week in addresses and in hymns, such as the following, sung by them, viz:—

'What is it shows my soul the way
To realms of everlasting day,
And tells the danger of delay?
It is the precious Bible;'

it calls forth the opposition of the friends of that slavish and pauper-making system of religion (Romanism,) that deprives man of the Bible and the exercise of his reason.

"In this condition, without the Bible or reason, its deluded victims are instructed to believe that they alone belong to the 'Holy Catholic Church.' Thus degraded to a level almost with the brute, they fill our jails and poor-houses; and they will remain in this degraded condition until Protestants, convinced that God will hold them accountable if they do not try to enlighten them, rouse themselves up and do their duty.

"The prospect of doing good in this city is very encouraging. Our Sewing and Sabbath-schools are so arranged as to be accessible to children from all parts of the city. In this work are many aged and experienced teachers, who take a deep and abiding interest in the work, as affording the most feasible and effectual means of giving the Bible to the poor Romanist.

"It is matter of great regret that this method of proceeding had not been adopted *twenty or thirty* years ago. I am happy to state that there are many adult Romanists who are now accessible, and with whom we can pray and read the word of God in their own homes, and thus lead them to trust in Christ instead of the Virgin Mary. May we not reasonably expect that some of our wealthy Protestants will soon see their duty in this regard, and come to the assistance of this great work, and liberally contribute of their means for the furtherance of our mission, and for the benefit of this benighted people? We think we may. It is a good work and its support is indeed reasonable."

FROM ANOTHER IRISH LABORER IN THE OHIO VALLEY.

A fourth Sunday-school organized—Flattering prospects—Mr. A——'s school, 80 to 100 scholars—The two other schools, 150 pupils—Schools well distributed over the city—Others, prompted by the Society's example, engage in the work, etc.

"I am happy to inform you that, since my last report, I have started *the fourth* Sabbath-school in connection with our Society. It is located in a destitute neighborhood, and promises much good to the young generation of that vicinity.

"Mr. B—— gave up *the third* school to a very worthy superintendent, Mr. A——, in whose factory the school is; and as this fourth school is nearly two miles nearer him, he has kindly volunteered the superintendency of it. We made an effort to commence earlier in the season; but from some difficulty in school-house and furniture, we could only begin the last Sunday of December. Twenty-two children were present; and from present appearances our house, we hope, will be full next Sabbath.

"Mr. A——'s school averages every Sunday from 80 to 100 scholars, and the two schools at the mission over which I preside number each Sabbath over 150 parents and children. As soon as my afternoon school is over, I hasten to one of our other schools, to aid in its duties.

"Our schools, thus scattered over the destitute parts of this city, will (we hope and trust) be the means of bringing many to a knowledge of the Savior, and be a powerful barrier against the wiles of Rome, which is making every effort here, as I presume elsewhere, to get the children, not only of Romanists but of Protestants also, into her asylums, houses of refuge, etc.

"The example which our Society has thus set has been followed out by our Baptist friends, and they *now* have two large mission-schools, and, I am glad to say, have

many scholars who got their first training in the school of your missionary.

"In addition to these children, I have sent (at the request of some pastors) many children, and some adults, to the Episcopal and other schools of this city.

"By this means, also, our Society is brought into favorable notice throughout the city; and men of means, we hope, may be led to do something for the support of a cause which they all know to be a good one.

"We had, on last Sabbath, a visit from a Mr. ——, a merchant of your city, who is engaged in a similar work there; and he expressed himself highly pleased with the *two* of our schools which he visited."

ENGLISH, FRENCH, AND GERMAN MISSION, DETROIT, MICH.

The Missionary encouraged—Serious attention among the hearers—Sunday-school a ground of hope for the Mission—Monetary crisis improved to urge religious matters on the people—God only can convert the sinner—The Mission Station a religious academy.

The Rev. Mr. Hof labors still in Detroit. He labors among French and German Romanists principally, but as he speaks the English tongue, he does what he can among Romanists who use that language. He says:

"I was a little more encouraged in my labor during the last month than the month before. My meetings give me much joy, not so much on account of the number of the hearers as of their serious attention. It is very hard to form a congregation here without a parish-school, for the people like to go to the church where their children go to the school. Things are such among the Germans that I entertain the best hopes for the mission work here.

"For the present time the most interesting part of my labor is our Sabbath-school. Every Sabbath I have the pleasure to see some new children to whom we are allowed to teach the blessed Gospel. I regard every child as a fruit of my painful labor of visiting the people from house to house. This I mean especially of my visits among Roman Catholics. Among these I find a large number which it requires great wisdom and kindness to approach. The best of them, to whom I am able to read the Gospel, can scarcely be engaged to come once or twice in a religious meeting. But they are glad to send their children to our Sabbath-school, and for this I am very thankful to the Lord. The parents, though convinced of the errors of their church, are not inclined to change their religion in which they were brought up, but they do not wish that their children should be instructed in the same principles as they were.

"In these circumstances, the best thing we can do is to double our efforts with the youth, trusting that the Lord will prepare many children to become the instruments of conversion to their poor blind parents.

"The bad 'crisis' through which we had to pass this last month gave me a good opportunity to distribute tracts. Wherever I found a group of men talking in the streets about banks breaking, I approached them and invited them to put their money in the Lord's bank, which never fails. Many of them laughed, but the tracts were gladly received. It is not necessary to say that in that way I met with many infidels, and that I had many battles to fight. You are too well acquainted with the arguments which the infidels oppose to the Gospel truth for me to write them.

"Having nothing else of a particular interest to relate, I close this small report, with the hope that the next one will be more interesting."

Since the foregoing was received, Mr. Hof has sent us the following letter respecting his mission:

"My heart is full of gratitude for what the Lord has done during these last few weeks in my field of labor. He has blessed my meetings in the church and my visits from house to house among our foreign population.

"I was, with a few exceptions, well received everywhere, and had very interesting conversations with intelligent Roman-

ists, which, I hope, will not be in vain. There is no week in which I am not favored to find some new persons, and to whom I am enabled to bring the word of God. But how hard a thing it is to persuade one single soul to believe in Jesus Christ! I learn it more every day, that if the spirit of God is not engaged in the matter, all our efforts are in vain. It is, therefore, my earnest prayer that the Lord may accompany his word with the power of his Spirit.

"One of the great obstacles to the embrace of the Gospel, is the false idea which, alas! both Protestants and Romanists too often entertain, that every religion is good, if a man only follow it. In vain we show the absurdity of the argument; in vain we tell the man that the word RELIGION implies a separation between God and men. Hence the very object of the divine religion is, not to bring man to men, to make each other happy, but to bring men to God, and to make them happy in God. The latter are the premises, the first their consequence. If a religion does not effect these things, it is not a religion at all, in the true sense of the word. This brings me to show that Romanism is not what could be truly called 'religion,' for it brings (we freely admit this) man to man, to put one's secrets and money in the heart and the pocket of the other, but never to God. Hence it does not matter for a Romanist to leave his religion and take another, but to take a religion which is revealed in the Gospel, and which alone is worthy to bear this sacred name. This religion breaks down the wall of separation, that is, puts aside our sins, or washes them away by the blood of Jesus Christ.

"There is no intelligent Romanist who does not see at once that the religion of the Gospel is as far above the Popish invention as heaven is above the earth. But so deeply rooted are the errors in which he has been taught, that it requires not only great wisdom, great patience, and fervent prayers, on the part of the missionary, but also the power of God, to convert a single one.

"It is true, we have been successful in the cases of many who have left the Romish errors, and accepted outwardly the truth revealed in the Gospel; but they are not converts to Christ: they are still inquirers. Conversions to God, in the usual evangelical sense of the term, are few. But the persons with whom I am now acquainted (I mean the Romanists) are very serious, and give me great pleasure to visit them, but when they will come forward and declare themselves as true believers on Jesus Christ I cannot say. The Lord only can answer that question, and I will work, pray, and wait for the event.

"My great hope is now derived from the youths, whose hearts, I believe, are better disposed to receive the truth than of those more advanced. The Lord seems to smile on the efforts we make to bring the little ones to Christ.

"During the last month our Sabbath-school has been more than doubled in the number of its scholars. We have now over seventy scholars who frequent our school.

"I am glad to say that my American friends do all they can for the good success of this enterprise. I hope that with their aid and the blessings of God our house will be soon filled up with scholars. I do not hesitate to say that our Sabbath-school presents one of the most attractive aspects. A well-qualified superintendent, with excellent and serious teachers, maintains the discipline and explains the sacred word to the little ones. The beautiful hymns sung with all the heart, the serious and earnest prayers ascending to the throne of God in the three languages, English, French, and German, and the reading of the sacred pages in the same, make it very solemn, and give to the whole exercises the character of a religious academy.

"May the Lord's blessings remain upon this part of my labor, and rejoice our hearts with many conversions among these young children."

The following report from an itinerant missionary of the Board was received about the time of the greatest depression in commercial matters, last

autumn, but was crowded from our pages by other matter. Its statements, we think, will be read with pleasure, and, though late, we give it a place, that the liberality it discloses on the part of some of our friends may stimulate others to imitate their example; and the incidents of Romish impropriety and abuse which it records may lead to a right apprehension of the spirit of Romanism, and to suitable efforts for the enlightenment of those who are deluded by it.

REPORT FROM REV. MR. WELSH.

Labors rendered in the United States and Canada—lately on Long Island—The people interested in the 'American and Foreign Christian Union'—East Norwich contributes two Life-Memberships—Smithtown Branch contributes a Life-Membership—An Irish Roman Catholic disturbs a religious meeting, etc.

"NEW-YORK, Oct. 27th, 1857.

"REV. DR. FAIRCHILD.

"DEAR SIR:—For the last nine years, in behalf of the Society, I have traveled in twelve States of the Union, and also in Canada. In this time I have, besides doing missionary work, presented our cause on Sabbath days in many different churches throughout the States, and have uniformly found warm receptions, and frequently liberal responses to the appeals made for aid to carry forward the work of evangelization.

"For the last six months I have labored much on Long Island, and chiefly on Sundays, among the Methodist churches, and I am happy to say that I have met with a great deal of encouragement, both in sympathy and in co-operation. I have had good audiences and good attention on the part of those who came to hear. The people seem willing to contribute and to push forward the noble enterprise in which the Society is engaged, as the following incidents will show:

"Last Sabbath I was at East Norwich, a small village about three miles south of Oyster Bay. The church there is small, consisting only of 35 members, including young and old. The building-lot and burying-ground connected with the church were given by a benevolent individual, whose son preaches there occasionally.

"This church, last year, raised at their missionary-collection ($15) fifteen dollars: for other benevolent objects they raised various other sums, though small. Last Sabbath, after hearing about our cause, they contributed enough to constitute the Rev. Albert Vernon and the Rev. Lorenzo D. Rushman Life-Members of the Society.

"After the first $30 were raised, brother —— rose in his place, and spoke with great interest and with most happy effect. He clearly showed that the Society which was doing so great work as the AMERICAN AND FOREIGN CHRISTIAN UNION, was worthy of the support of every Christian. He then offered to be one of six to constitute Mr. Rushman a Life-Member, and the work was very soon completed. *This made $60 from this small church.* It was a noble offering, but they could make it, and it was made cheerfully.

"Two weeks ago, I received a letter from Rev. Daniel Jones, of Smithtown Branch, inviting me to come and lay our cause before his people.

"There are three small churches on Smithtown Circuit, and they gave $43 04 to constitute Rev. Daniel Jones Life-Member.

"A circumstance which took place here while I was in the pulpit, is worthy of notice. There was an Irish Roman Catholic man in the church while I was preaching. He sat in the front seat, and, of course, was in a conspicuous place. At his house the Romish priest, it is said, always stops, when he comes to the place 'to say mass.'

"While I was preaching, I took occasion to read some extracts from the 'Rosary,' a book published by Edward Dunigan & Brother, 371 Broadway, New-York, 'with the approbation of the Most Rev. John Hughes, D. D., Archbishop of New-York.' While thus engaged, this Romish man broke out and disputed the genuineness and authenticity of the book, and said it was a fabrication and deception. I stopped and sent to him the book from the pulpit, and

begged him to take it to Mr. Dunigan and to the Archbishop also; and if they disputed its genuineness or authenticity, I would agree to come back to this place and pulpit, and acknowledge before the congregation that I was an impostor. But if he found the book to be genuine and authentic, he should come here again, and in the presence of the congregation, acknowledge himself to be a poor, blinded, deceived creature, and throw away his Romish ritual and accept the Bible and its glorious religion.

"This proposition silenced him and reduced him to his seat. It entirely satisfied the audience; but he dared not to accept it.

"May the Lord grant that this interview may be the means of opening his blind eyes to the truth, that he may be saved! Oh that Americans knew the depth of the delusions into which the masses of Romanists are plunged by their priests! They would pity them, I think, if they did, and would pray and labor for their enlightenment and salvation."

ANOTHER CHURCH ADDED TO THE PROTESTANT CHURCHES.

A CHURCH EDIFICE DEDICATED.

The policy of the Society—About twenty churches already collected—Another now gathered among the Germans—About sixty communicants.—150 to 170 hearers—House of worship convenient—Order of exercises on the day of dedication, etc.,—Respect of the citizens for the missionary.

"While, as it is known to all acquainted with the AMERICAN AND FOREIGN CHRISTIAN UNION, it is not the policy of its Board to form churches or to erect church edifices, as a part of their ordinary doings, occasionally a necessity arises when it consents to do both, and already under its influence there have been gathered in different parts of the land, about *twenty* congregations, which have grown into churches, and added their numbers and influence to the evangelical denominations in the country. These have been organized among the masses which had been reached by no other laborers. They are among the French, Irish, and German population of the country.

"Recently another church has been added to the number, and in one of the leading cities of the west—a church now numbering about *sixty communicants*—connected with which the missionary has gathered a congregation, averaging an attendance of one hundred and fifty, *all Germans*. 'Lo! what hath God wrought,' the mission in that city not being yet three years in existence!

"Soon after the formation of the congregation, the little band seemed to be unanimously impressed with the feeling that they should build a house for the worship of God. Several of their English-speaking brethren in the same city, who were consulted in regard to it, gave the project their countenance and the thing was undertaken. The members of this congregation, by no means wealthy—all being *laboring men*, have raised among themselves *twenty-two hundred dollars*. They purchased a lot very eligibly located for *one thousand dollars*, and have now erected and finished a plain but neat and tasteful edifice of brick, fifty-six feet long by forty feet wide. It has fifty-two pews, all painted and numbered, capable of seating two hundred and fifty or three hundred people. It has a neat pulpit and altar-railing. The pulpit and altar are handsomely carpeted.

"Five rooms have been prepared in the rear of the audience-room, for the use of their pastor and family, whenever they shall need it.

"One of the most interesting incidents connected with this movement is, that it has been commenced, carried on, and completed by Germans, very little having been raised outside of their own circle.

"Another one is the fact—and it must, we think, interest every reader—that a Roman Catholic female, a convert, who united with the congregation some time since, and who is one of many others rescued, through the instrumentality of our devoted missionary, from the delusions and power of the 'Man of Sin,' went from house to house, raising a contribution with which to purchase the carpet for the pulpit and altar, which she eventually accomplished; then coming with tacks and hammer, with eager delight

and great enthusiasm she went to work and nailed it to its place—blessing God for the sweet privilege.

"This little Christian band, are now in debt about two thousand dollars for the building, lot, etc., but they are not pressed for it, as it is not due for a long time.

"The third Sabbath of November last was an interesting day to that infant church. It was the day set apart as their '*dedication day*,' when they had resolved to dedicate their temple to the truine God, and the entire day was well occupied.

"First, the Sabbath scholars in connection with our mission met at the church, *one hundred and thirty-three* in number, and engaged in some services specially adapted to them. At the hour of eleven o'clock A. M. a large audience gathered together to witness the dedication services. Rev. Prof. Ruetenick, Professor of Languages in the German Reformed College of Tiffin, Ohio, preached the sermon, from John, 4:23, 24, on the nature and importance of spiritual worship.

"In the afternoon, our fast friend, and also of this whole movement in this city, the Rev. Dr. Fisher, of the Second Presbyterian Church, preached in English, from Psalm 48:9, to another large audience. Professor Allan, of Lane Seminary, and Rev. Mr. Brown, of another denomination, officiating in the services.

"At night our missionary, the Rev. W. Winnes, preached in German to another large congregation.

"Thus passed the day—a day of great joy and of much hope to this infant church. May that God who has been so signally in our mission in this city from its commencement, and has watched over and *thus* blessed this infant enterprise, continue to both his richest benediction. Surely, the friends of the AMERICAN AND FOREIGN CHRISTIAN UNION should take courage and go forward. 'If God be *thus* for us, who can be against us.'

"I must not close this communication without adding, that our worthy missionary is highly esteemed among the people of this great city, 'for his work's sake.' On Thanksgiving night,—most unexpectedly, we understand from him,—a number of gentlemen of the Second Presbyterian church, with their beloved pastor, called at his residence, and after spending an hour or two with the family socially, retired, leaving behind them many substantial proofs of their kindness, sympathy, and attachment. A card appeared the next day from the pen of the recipient, handsomely acknowledging the same.

"May such visits become more the *rule*, and less the *exception* throughout this field, and our devoted laborers *thus* be assured of the sympathy of Christians, by whose side they toil. W. D. R."

MISCELLANEOUS.

AN IMPROMPTU.

Lines written on reading a letter describing the profane festivities of the Romish Church in the valley of the Amazon, South America, contained in the February number of the American and Foreign Christian Union, in connection with the 18th chapter of the Book of Revelation.

O Rome, cruel Rome! it is thus thou beguilest
Thy credulous children, while promising bliss:
With these "strong delusions" hoodwinking, thou smilest
Triumphantly, leading them down the abyss.

The time is approaching when these "lying wonders"
A revenue bringing will no more be found:
No more fulminations—the Vatican's thunders
Will be in the roaring of elements drowned.

No more at thine altars will young vows be plighted,
No more will thy sorc'ries the nations deceive;
No "masses" will then for the dead "be recited,"
No "renowned pyrotechnic" such marvels achieve.

No heralded "Cirio" martially guarded,
No "phantasmagorial illusions" delight,
With "Te Deum Laudamus" and games interlarded,
No "rockets" nor "bonfires" illumine the night.

No "Culto Divino," with "lottery chances"
And "corps de ballet" to enliven the scene; [ces,"
With "waltz" and "fandango," and "new country dan-
And very "magnificent ærial machine."

No "merry bells" pealing with pious pretension,
No mock "guardian angel," with "pages in state;"

No "balloon" will then make "a *religious* ascension,"
For "brilliant" devotions 't will then be too late.

No "pole of the feast" for the climbers be planted,
No "silver, gold, diamonds" in showers will fall;
No "litany" then to "Our Lady" be chanted,—
"Thou shalt find" Romish festivals "no more at all."

No traffic in relics will then be availing,—
In "odors and ointments," in "souls," too, "of men;"
"The merchants" will look on thee "weeping and wailing,"
Thou'lt want neither treasures nor frankincense then.

Thou sittest "a queen," without thinking of sorrow,
But "strong is the Lord" and "thy judgment will come"
"In one hour;"—'twill leave thee no festive to-morrow,
The harp, pipe, and trumpet, and voice shall be dumb.

Thy "pearls" and thy "purple," thy rites so imposing,
Thy pomp and thy glitter, thy "scarlet and gold,"
With the Grand Inquisition its secrets disclosing,
In terrible contrast that "*hour*" will unfold.

Yes! thy *dark hour* is coming, idolatrous Rome,
When the light of a candle shall shine not in thee:
Thou knowest a symbol foreshadows thy doom,—
"A stone" like a millstone "cast into the sea."

"Come out of her," you who have put on her fetters,
"Come out of her" quickly before they are clench'd,
Ere "her sins" and "her plagues" become yours, as abettors,
And every hope of salvation be quenched.

BLOOMING GROVE, N. Y.
January 27, 1858.

Thanks to the esteemed authoress for the above. Instead of the flames to which, by her own suggestion, we were at liberty to commit them, we greatly preferred (and our readers we are sure will approve of our decision) to commit them to the types and send them abroad—that with their thoroughly Biblical sentiment, solemn warnings, and earnest expostulation, Protestants may be reminded of, and Romanists who read may be taught, Rome's character and doom—and that thus they may help on the work of the world's redemption from her cruel delusions and thrice-killing power.

We venture here to copy the postscript to the note which accompanied the foregoing, and conveyed to us the pay for *seven* subscribers, for which we beg our esteemed friend to accept our acknowledgements:

"P. S.—I wish the first three articles in this February No. may be read with the same interest by others that I now feel, and excite as strong desires for usefulness in this all-important concern in the hearts of those who are blest with the *capacity* and *means* of carrying them into action. Your Society would then not be long without more efficient helpers."

ENCOURAGING CO-OPERATION.

A GOOD EXAMPLE.

Amidst the multiplied trials of a life devoted to the furtherance of the cause of Christ in connection with benevolent societies, there are many incidents of happy and encouraging character. Such is the character of the one related in the following communication, by the Rev. Mr. ROSSITER, one of the District Secretaries of the Society resident at Madison, in the valley of the Ohio. We rejoice with him in it, and are happy to know that the Society is steadily gaining the confidence and affection of the good people of the land: Mr. Rossiter says:

"As the representative of the AMERICAN AND FOREIGN CHRISTIAN UNION, I spent a Sabbath, in December, in the city of Springfield, Ohio, the seat, as many of your readers know, of that excellent institution, under the auspices of our Evangelical Lutheran brethren, *Wittenberg College*.

"The forenoon of the Sabbath I worshiped with the *German* Lutheran Church under the pastoral charge of an alumnus of Wittenberg, and a most estimable, indefatigable, and successful Christian minister, Rev. Charles Stroud. By the Constitution of their church, none but German preaching is permitted in their pulpit. Not being able to preach in that language, the liberal-minded pastor, desirous of having the subject of our operations and their success presented to his people, suggested an application to the President of Wittenberg College—the Rev. Samuel Sprecher, D. D.,

to have him occupy the desk and introduce the subject to the people in German, after which I was to follow in English, with some additional statements and facts.

"We at once called, in pursuance of this suggestion, upon Dr. S. and laid our request before him, to which he very promptly and kindly acceded; and this, too, when his own pulpit was to be filled by a stranger, of another denomination, whom he had invited to occupy it before my arrival.

"The Doctor preached a short but most interesting sermon, on '*Christ and him crucified*,' to the large German audience, connecting most happily our cause with his subject. The pastor followed with some additional and earnest commendatory remarks, to which the writer added a few more, when papers were handed to several brethren to secure subscriptions in aid of our work—the excellent and large-hearted Dr. Sprecher promptly taking one, and leaving the pulpit, himself passed from seat to seat, receiving the subscriptions and contributions of the audience.

"O, sir, it was a noble sight to see that venerable man—occupying as he does so important a position in the church—a man of so much intelligence and piety—condescending to this humble duty in the house of God.

"It is no wonder that Wittenberg College, under the auspices of such a *workingman*, is so blessed, and is rising so rapidly in the estimation of all who love the Lord Jesus Christ, and who desire the extension of his kingdom in the West, numbering now more than *one hundred and twenty* students, and manned by a very efficient corps of instructors; and that the church to which this venerable servant of God ministers, has been so blessed the present winter with revival influences, more than *forty* precious souls having indulged hope in Christ, many of them his own students, who will now be trained by him for the sacred ministry. It would be singular, anomalous, were it not so.

"And the men trained by him partake of his spirit. The excellent pastor of the German Lutheran Church commenced his pastoral work in Springfield about six years ago, with only *eighteen* members, and now his flock exceeds *two hundred and fifty*, several of whom are converts from Rome. Though composed mainly of working-men, they promptly raised and paid over to me the sum of thirty dollars, to constitute their pastor a life-member of our Society.

"At night I addressed the English Lutheran Church, where the venerable Dr. Sprecher again commended, in three several addresses, our work to his own people.

"Here are two examples which I feel sure are worthy of notice in our Magazine, and of being held up before the churches for their example and imitation—the act of this venerable man of God (a true descendant of the earnest Luther) and of this liberal church, composed not of the wealthy, but the poor—the working-men, 'their poverty abounding unto the riches of their liberality.'

"May God multiply such examples greatly, and continue his blessing upon Wittenberg College and its President, and upon the German Lutheran Church of Springfield, and its pastor. W. D. R.

HOW CHEERING!

"DEAR DR. FAIRCHILD:—I sent out from my office in the West, a few days since, a note of appeal in behalf of our suffering missionaries to a Christian brother in Ohio, as I have done to quite a number of others, in this time of financial depression *and this hour of our need.* Almost the next mail brought me the following, which I wish to chronicle upon the pages of our Magazine, hoping it may meet the eye of others to whom similar appeals have been addressed, and induce them to come and '*do likewise.*' It is all the more worthy of this notice, as the dear brother making it had contributed to our cause a few weeks ago, when I visited the church of which he is a member. I of course suppress the place and name.

"'REV. AND DEAR BROTHER:—

"'Yours of the 2d of December I have just received, and surely I cannot withhold, but must inclose the sum of ten

dollars, which you ask, when our poor missionaries, the Lord's faithful ones, are asking for bread and meat. Dear brother, I do not consider it any intrusion, or too urgent in you, but only as the faithful discharge of your duty.

'Yours, as ever, R. S. D.'

"O for many such friends, in this *our hour of need!* Come, reader, wherever you be, consider the peculiar nature of our work—the success God has given it hitherto—the fact that *one hundred and forty-one* missionaries are to be sustained in it—and tell us, *can* YOU *not spare a* LIKE *donation?* If so, send it to the treasury, where it will be faithfully used in the *service of the Master.* Yours, W. D. R."

THE NEW-YORK TABLET, which seems unable to discover a single case of conversion from Romanism to evangelical christianity, in connection with the labors of our Society, for "*two years* past," must have read our journal quite carelessly. Every month records progress in the good work of reformation; and many hundreds within the time specified, have within our field of operation at home and abroad left their connection with Rome and embraced the Gospel. We advise the *Tablet* to read more carefully.

CAUTION—AN ENGRAVING.

We understand that within two or three years past, a number of our patrons and friends have purchased an "engraving," called "The Christian Union," supposing that they were in some way benefiting our Society by the act, while they were procuring for themselves and their families the likenesses of the officers, of most of the directors, and of some of the prominent benefactors of the Institution—in all of which they eventually find themselves mistaken; and we have learned of one case, at least, in which a donation was sent by the purchaser to the Society, which fell into other hands, and from which it proved difficult to withdraw it. We therefore take this method, in justice to ourselves and to the public, to say that the Board has published no such engraving, nor authorized any such to be executed, and it has no responsibility in regard to it. Although the name of said engraving is a part of the name of our Society, and by which some of our friends have been misled, we hope that this notice will be sufficient to protect others, and guard even the most unwary from like deception.

BOOK NOTICES.

LIFE IN ISRAEL, or Portraitures of Hebrew Character. By Maria T. Richards, author of "Life in Judea." New-York: Sheldon, Blakeman & Co. Chicago: S. C. Griggs & Co.

This work, as its title imports, consists of sketches of Jewish history, narrating some of the more prominent events, and designed to invest the reading of the sacred Scriptures with a new interest. The characters introduced are of three classes—those drawn from Bible history, from profane history, and those of the imagination.

The reader must keep this fact in view in reading the work, and not expect to find in the Bible the names of all the persons introduced. Still, the words put in the mouths of these persons, when speaking on sacred themes, are principally in Scripture language. The aim of the writer is noble as well as Christian. The Bible is a greatly neglected book; and any work that will tend to lead people to read and search its sacred pages will receive our warmest commendation—more than this, we hail with gratitude any work which will excite a deeper interest in the welfare of God's ancient covenant people—that people to whom pertained "the adoption, the glory, and the covenants"—that people who have stood "from age to age, living monuments of the truths of its prophecies;" who have been "pealed and scattered, a pro-

verb and a by-word among the nations." Any work which will stir up the hearts of Christians to pray for their restoration and conversion, we shall rejoice to see circulated.

☞ Notices of other books deferred for want of room. They will appear in the next number.

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